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THE WANT OF THE CHURCH

AND

THE CLAIM OF THE TIMES.

BY

REV. JAMES NALL,

"Go, work to-day in my Vineyard."—Matt. 21-28.

"The night cometh when no man can work."—John 9-4.

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PREFACE.

The author of the following pages being no longer able to discharge the regular duties of the Christian pastor, and unwilling to be an idler in the Lord's vineyard, has been induced to send through the Press this appeal to Christian workers. That it may be read with candor, and accomplish the end of its publication, is his earnest desire and fervent prayer.

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CHAPTER I.

The Nature of the Work to be Accomplished.

To gain the approbation and esteem of men is not the work to be accomplished. No, the duty enjoined is to seek the *conversion* of men to Christ, and to aim at nothing less than their *conversion ;* which is the entire renovation of their nature; a new creation; an inward, spiritual change; the life of God in the soul.

To propagate the peculiarities of a religious sect is not the work to be accomplished. It is not to rend asunder the seamless coat of Christ, to throw firebrands into the citadel of Zion, by stirring up those bitter strifes and contentions which have too long agitated

the Church of God, and by which the Saviour has been so often wounded in the house of his friends. No; there is a catholicism in connection with Christian work, which cannot fail to secure the approbation of all good men, and to bring down upon every Christian worker the approving smile and blessing of Heaven.

To promote the mere increase of a religious party is not the work to be accomplished. No, it is enough to know that God will be honored by every sinner truly converted, by every soul brought home to glory, whoever may have been the honored instrument employed. It is true, the zealous labors of the Christian worker may sometimes bring upon him aspersions of this kind. But, however he may be aspersed, he must let no worse feeling ever rise in his heart, and no harsher sentiment ever drop from his lips than "Lord, lay not this sin to their charge. Father, forgive them, for they know not what they do."

The work to be accomplished is one of the highest importance. It is God's work, and

should never be entered upon but in humble dependence on Divine aid. "A Paul may plant, and Apollos water, but God giveth the increase. Not by might, nor by power, but by my spirit, saith the Lord."

Let me now point out the helplessness of man, and every institution of man, without Divine aid, and the almost Omnipotent power of man when aided by the Spirit of God.

I will refer you to Moses praying on the mountain side while Joshua was fighting with the enemy below. While Moses prayed, Joshua was victorious, but when Moses ceased to pray, Joshua ceased to triumph.

I will refer you to Jonathan, the friend of David. Hear the language of this young man to his armor-bearer, when going forth against the garrison of the Philistines: "Come, let us go over to the garrison of these uncircumcised; it may be that the Lord will work for us, for there is no restraint with the Lord to save by many or by few. Come up after me, for the Lord hath delivered them into the hands of Israel." He was victorious, but

he does not ascribe the glory of this victory to himself, or to his armor-bearer, but to the mighty God of Israel.

I will refer you to the walls of Jericho, falling and crumbling to the earth at the sound of the rams' horns, and the shouts of the besieging multitude.

Let me also refer you to the Midianites, destroyed and spread like grasshoppers upon the field, at the noise of the lamps and pitchers of Gideon.

I will now refer you to the first foreign missionary enterprise: A missionary ship left the shores of Britain for the Islands of the Pacific. The missionaries and the friends of missions saw that vessel set sail with raised hopes and high expectations. But for sixteen years those missionaries met with constant defeat and disappointment. At length the friends of this enterprise began to feel that they had too much and too long relied on an arm of flesh; they at once retraced their steps, and betook themselves to united earnest prayer for the converting influences

of the Spirit. And what was the result of this turning away from Paul, Apollos, and Cephas unto God? It was followed by the the conversion of thousands, who cast away their idols to worship the only true God.

Doctor Chalmers, in the early part of his ministry, labored in a moorland parish in Scotland. He labored hard to bring about a reformation in the morals of the people under his charge, but to little purpose. He reasoned of righteousness, temperance and of a judgement to come, with great eloquence and power, but in vain. At length a change came over him—a change as from darkness to light. He then began to preach and to pray as he had never done before; and the people began to feel as they had never felt before. He began to call down the vital breath of heaven, the converting influences of the Spirit; and soon the wilderness began to rejoice, and the desolate parts of his parish began to blossom as the rose.

The Rev. Dr. Reed was deputed by the Congregational Union of England and Wales

to visit the churches of America. While in this country, he attended a Methodist Camp Meeting. He was invited to preach to the people, and the invitation was accepted. About fifteen hundred persons were present. The Dr., while addressing them, took care to withdraw his sanction from everything that was noisy, and exclamatory; and there was nothing of the kind during the service. His closing statements and appeals fell with power upon the hearts and consciences of the people, but all was perfectly still; silently the tear fell, and silently the sinner trembled. The sermon closed; but the silence, the stillness, became more solemn and overpowering; until the fountains of feeling were burst open, and one universal wail sprung from both people and ministers, while the whole mass sunk down upon their knees, as if imploring some one to pray. But the preacher was too deeply affected to pray. Indeed, it was not necessary for him to pray, for all in that assembly were intercessors with God, with tears, and cries and groans unutterable.

Christians must labor for the good of others; but while they do so, they must never

forget that "Unless the Lord conduct the plan, the best concerted schemes are vain, and never can succeed."

The work to be accomplished is one of the most urgent necessity.

The destructive malady of sin, which has already swept away millions of our guilty race, is still committing its fearful ravages. Many have recently fallen; and unless the dreadful contagion be arrested by the philanthropy of Christians, many more will speedily fall. Vast multitudes are on their way to death; and, without immediate Christian effort, will die in their iniquity. They are unpardoned, unrenewed, unreconciled to God. Miserable men! What a nest of uncleanness is concealed in their hearts. What curses, unrepeated, hang over them; what clouds of vengeance are gathering around them; what a gulf of perdition is opening beneath them. Their day is far spent, and a dark, dismal, endless night is just at hand. They are on their way to the Judgement Seat to receive their final, their eternal sentence—a sentence that will fix, beyond the possibility

of an alteration, their last, their miserable abode. In a case of such emergency, what is to be done? What is the Christian's duty? It is to seek them, converse with them, to arouse them to a proper sense of their perilous condition, to bring them to the house of God, to invite them to the Gospel feast, to lead them to the Saviour—to that life-giving tree that is for the healing of the nation.

The work to be accomplished is glorious in its results. Drunkards become sober. Libertines become chaste. Misers become liberal. Swearers venerate their Maker's name. Sabbath breakers keep the day of the Lord holy, and all are filled with peace and joy, through believing.

But these glorious results do not stop here. If a sinner be converted, he may be the means of the conversion of many more; so that instead of a solitary individual, you may have many "for your joy and crown of rejoicing in the day of the Lord Jesus."

Let me now give you a few instances of the working out of these glorious results:

An impenitent young man, and skeptically inclined, whose name was Timothy West, went to hear the Rev. William Jay, who was then in his youth, and in the midst of his popularity; the Word went to his heart, and, with deep contrition of soul, on account of his guilt, he sought and obtained Divine forgiveness. He afterwards entered upon the work of the Christian ministry, and went to spend a few Sabbaths in the city of London; while preaching there, a thoughtless, impenitent young man, who had made arrangements to spend that day with a pleasure party, was brought by a pious lady to hear him. The Word found its way also to his heart; he was converted, entered upon the work of foreign missions, and was one of the most successful missionaries that ever entered that important field; for, under his labors, whole islands, and many of them, cast away their idols, and began to call upon the mighty God of Jacob. This was the sainted John Williams, the martyr of Erromanga.

Take another example: Baxter wrote the "Saints' Everlasting Rest." This was blessed

to the salvation of Dodrige. Dodrige wrote the "Rise and Progress of Religion in the Soul." This led Wilberforce to give his heart and life to the Saviour. Wilberforce wrote his "View of Practical Christianity," which was instrumental in the salvation of thousands of the nobility and gentry of England.

Again, a poor boy, rough in his manners, and difficult to manage, was brought to the Sabbath School. His teacher, often severely tried, had the pleasure to witness a change. He was more attentive, his manners became softer, and gentler; he drank in the precious truth, and the Holy Spirit changed his heart. After he became a Christian he was deeply anxious to work for his Lord and Master. God found him work, and sent him far away into the mission fields of China, where his translation of the Bible into that difficult language is now read by thousands and blessed to the saving of many souls. This poor boy, so rough in his manners, and so difficult to manage, by the grace of God, became the celebrated Dr. Morrison, one of the most dis-

tinguished and useful missionaries of his day.

"This, then, is the Christian's work,
This can make his life sublime;
And, departing, leave behind him
Footprints on the sands of time:

"Footprints that perhaps another,
Sailing o'er life's solemn main—
A forlorn and shipwrecked brother—
Seeing, may take heart again.

"Let us, then, be up and doing,
With a heart for any toil,
Still achieving, still pursuing,
Till we reach the heavenly soil."

CHAPTER II.

The Parties on whom the Work Devolves.

The work primarily devolves upon Christian Ministers. To this work they are called. For this work they have sought, by close study, and earnest prayer, needful qualifications. To this work they have been ordained and specially set apart. And, having entered upon their important labors, they are expected to act as Captains in the army of Christian workers. To them Christians look for a courageous and devoted example. The constant desire of their hearts should be the diffusion of the Divine glory. And the great business of their lives should be to save souls. They should ever manifest the spirit

of the Apostle when he said, "God is my record, how greatly I long after you all in the bowels of Jesus Christ." But though the work primarily belongs to Christian Ministers, it is not confined to them.

The work devolves upon *the Superintendents and Teachers of Sabbath Schools.* The children and youth committed to their charge must have a place near their hearts; then the religious welfare of their charges will be the great object of their pursuit. Not satisfied with teaching the lesson of the day the teacher must

> "Teach their forgetful feet the road
> That leads to Heaven—that leads to God."

The work devolves on *all who are engaged in the distribution of religious tracts;* and by them the work has already been largely accomplished. There are thousands now in the Church militant, and thousands more in the Church triumphant, who were brought to a saving knowledge of the truth through the instrumentality of these Christian workers.

The work devolves on *all the members of our Young Men's Christian Associations.*

They must not be satisfied by welcoming those who come to their parlors for Christian counsel and prayer. They must go out in search of more; and must not only invite them to the Gospel feast, but, if needs be, compel them to come in. Not by physical force, but by kind, affectionate and earnest entreaty.

The work devolves on *on all who have a knowledge of experimental godliness.* The duty of laboring to win souls to Christ is enjoined upon every Christian. It is not limited to the rich, it extends to the poor, who are rich in faith and heirs of the Kingdom of Heaven. It is not confined to those who are advanced in years, it is binding upon the young who are just stepping forward on the stage of life; the bright morning of their existence should be consecrated to God and to Christian work. The work does not merely devolve upon males, but females are also expected to be co-workers with God. Christians, whatever may be their age, their circumstances, or condition in life, are required to embark all their energies of body and soul in this noble

enterprise—an enterprise which has for its object the alleviation of human misery, the happiness of man, and the glory of God.

If, then, you are Christians. If you have passed from spiritual death to the enjoyment of spiritual life, then the command addressed to you is, "*Go and labor in my Vineyard.*"

The work devolves on *all who sincerely love the Saviour.*

Do you love Him sincerely, supremely, and constantly? Can you appeal to Him as the Great Searcher of hearts and say "My beloved is mine and I am His?" Or say "Whom have I in Heaven but Thee; there is none upon earth that I desire beside Thee, whom, having not seen, I love; and though I see Thee not, yet, believing, I rejoice with joy unspeakable and full of glory?"

Should the same question be put to you that was once put to Simon Peter, "Simon, son of Jonas, lovest thou me?" would your hearts vibrate in unison with the Apostle's answer, "Lord thou knowest all things; Thou knowest that I love Thee." Then the

Saviour, whom you thus profess to love, says to you: "*Go, feed my sheep and feed my lambs.*"

The work devolves *on those whose hearts are deeply affected at the condition of the impenitent.* This was the feeling that called forth the earnest prayer of Moses: "O, that they were wise, that they understood this, that they would consider their latter end."

This was the feeling that excited the sympathies of David, when he said: "Rivers of waters run down mine eyes because they keep not thy law."

It was this deep feeling that called forth the pathetic language of Jeremiah, when he said: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

This was the feeling that melted the heart of Paul when he said: "My heart's desire and prayer to God for Israel is that they might be saved."

This was also the feeling that caused the tears of the Saviour. He knew the trouble that awaited Jerusalem, and when he thought thereon he wept.

And this is the feeling that is now awakening the sympathies, expanding the benevolence and stimulating the exertions of the Christian world. Are these your feelings? Have the impenitent a place near your hearts? Do you deeply feel for and sincerely pity those who are yet ignorant and out of the way? Then the command of the Saviour is addressed to you—*go into my vineyard and work.*

The work devolves on *those whose minds are suitably impressed with a deep sense of the shortness of time, the uncertainty of life, the value of souls, the vast amount of work to be accomplished, and the little time left for its accomplishment.* Are these your views? Do these thoughts occupy your minds? Then the command of the Saviour comes to you with peculiar force, *go and work while it is day.* Have, then, continually and vividly before your minds the important pre-

cept: "Whatsoever thy hand findeth to do, do it with thy might."

If Christians would be eminently useful, they must first be eminently holy. Cultivate then a high standard of piety. Strive to reach the high places of Christian excellence, that the Spirit of Glory and of God may rest upon you.

"There is work to be done in this world of ours,
This world of sorrow and sin;
There is work for the hands with their wonderful [powers,
And work for the Spirit within.

There is work for the beggar, and work for the prince,
There is work for the old and the young,
The merchant with millions, the cripple with pence,
The learned with pen and and with tongue.

The statesman, the newsboy, the preacher, the [muse,
Physicians, and printers, and all,
May work with their head, or their hands, or their [purse,
In kitchen, or workshop, or hall.

There is work in the by-ways and alleys at home,
Where suffering and want hold their throne;
There is work far away mid the thousands who roam
Where the blest lamp of life never shone.

There are tears to be dried, there are wounds to be
Earth's wrongs and oppressions redressed, [healed,
Faint hearts to be cheered, and proud brows made to
And a sin-stricken world to be blessed. [yield,

There are fatherless babes to be nurtured and fed,
And the brow of old age to be soothed,
The wayward and erring to Christ to be led,
And the pillow of pain to be smoothed.

Then rouse thee, my soul, to thy labor away,
Since life for this mission is given;
Like Jesus, thy Master, while yet it is day,
Work the will of thy Father in Heaven.

Go forth in the morning, at noon, and at night,
Seek the dwelling of age, and of youth;
Error's weeds to uproot with the plowshare of light,
And scatter the bright seeds of truth.

Bring hope to the fainting, and joy to the sad,
And Christ to the penitent soul;
Fill earth with rejoicing, bid deserts be glad,
And streams through the wilderderness roll."

CHAPTER III.

Many of those on whom the work devolves are not laboring.

There are multitudes in the Church who are sluggish and indolent. And this is the case with many who, on account of their talents, wealth, and influence, are, under God, the best qualified to do the work.

Some are known extensively and favorably on the outside of the Church; commercially and politically they are known through the length and breadth of the land, but inside of it they are almost unknown except by the bear record of their names. On the outside of the Church, their talents and influence are extensively and powerfully felt.

As merchants, as politicians, as statesmen, and as patriots, they can address large public gatherings, and rouse multitudes of men to action; but in the Church their talents and influence are almost entirely unfelt. Outside of the Church they are all life and energy, but inside of it they are dull and inactive. They have no word of encouragement to give the Christian worker. They have no prayers to offer that sinners may be converted. They have no tears to shed over the multitudes who are going down to the grave without hope. They have no interest in religious revivals. They have little or no concern about the religious enterprises of the day. And they have little or no sympathy with those who are planning, laboring, and praying for the conversion of the world. What a fearful account will such professors and Church members have to render to Him whose work they have so shamefully neglected.

A General, who was committed to a fearful battle with an enemy of superior numbers, sent a dispatch to a subordinate officer,

who commanded a considerable detachment at some distance, to join him, without fail, on the morning of the conflict. He trifled, however, with the occasion, and did not arrive on the field till the hard fought battle was won. "There, sir," said the General, "we have fought the battle, and gained the victory, without you, and now you may share the honors, if you please." The reproach went to his heart and he pined away and died.

And how can indolent, trifling professors expect to share in the honors, joys and rewards which will be bestowed upon the brave soldiers of Christ, who have fought many hard battles, and gained many glorious victories? If you would not be reproached with indolence and trifling, go to work *quickly* and in *earnest.*

But all professing Christians are not thus sluggish and indolent. While others are loitering, they are laboring. While others are standing all the day idle, they are bearing the heat and burden of the day. While others are burying their Lord's money in the earth, they are adding to their five talents

five talents more. While others are barren fig trees, and cumberers of the ground, they are fruit-bearing branches in the true and living vine.

But how little have Christians generally done in advancing the Redeemer's Kingdom, compared with what might have been done, what should have been done, and what would have been done, if they had always been prompt and earnest.

How many precious talents have they squandered and wasted? How much valuable time have they lost, which can never be redeemed? How often have they been silent when they should have spoken for their Lord and Master? How frequently have they been at ease when they should have been laboring for the salvation of souls? And how many opportunities for usefulness have they suffered to pass away unimproved?

The work of grace in the Church generally is at far too low an ebb. There is too much pride, self-indulgence, and worldly conformity among its members. They pay too

little attention to their Bibles, to their closets, to holy meditation and private prayer. And as long as this is the case the earth will continue to groan in her chains, and the promised glory will be postponed. But let past neglect stimulate to future action. Go to work, then, quickly and in earnest. Let the souls of your children, your relatives, your friends, your neighbors, your fellow citizens, your countrymen, and the souls of a perishing world have a place near your hearts, and do what you can for their conversion to God.

"Be instant in season, out of season, always abounding in the work of the Lord." Consecrate yourselves afresh to His service. Consecrate the soul, with all its faculties; the heart, with all its affections, and the life, with all its actions, to the service and glory of God. And evince, by a life of active Christian effort, that you are neither idle nor unfruitful in the work of the Lord.

CHAPTER IV.

The obligations under which Christians are laid to labor for the religious welfare of the impenitent.

Duty demands it. God has blessed you to make you a blessing to others. It is a Divine injunction, "Now thou art converted, strengthen thy brethren." It has been your privilege not only to *hear, but to know, the Gospel's joyful sound.* It has been your happiness to participate in the blessedness of the man "whose transgression is forgiven; whose sin is covered." God, having thus blessed you, he requires you to go in haste to invite others to a participation of the same blessedness.

God has blessed you with numerous and diversified talents. Your bodily health and strength; your riches and earthly possessions; your mental gifts and influence among men; your Christian Sabbaths, Christian ministers, and Christian privileges; and your opportunities for getting and doing good. These are only a few of the pounds with which you have been entrusted, which God has committed to your care to be used in His service. He not only requires an improvement of this trust, but an improvement in exact proportion to the number and quality of the talents with which you are entrusted. If God has only given to you one talent, he requires only the improvement of one; but if he has given to you ten talents, he requires the improvement of all the ten.

The Savior's injunction, "Occupy till I come," when addressed to His own people, means: be you *doers of religion*, and not professors only. Be not satisfied to eat my bread, to receive my favors, to enjoy my blessings, and to accept of my wages, *unless you do my work.*

Think of the character of the Master in whose service you are engaged. He is your Creator, the former of your bodies, and the Father of your spirits. He is your preserver and kind benefactor, who has loaded you with expressions of his goodness. He is your Redeemer. "You are not your own; you are bought with a price; you are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." Now think of the obligation you are under to such a being, and then measure, if you can, the guilt incurred by a violation of such obligations.

Think of your accountability. A gentleman once asked the celebrated statesman, Daniel Webster, what was the most important thought that ever engaged his attention. After a short pause, Mr. Webster answered, with deep seriousness, "The most important thought that ever engaged my attention is my individual accountability to God." This is the most important thought that can engage the attention of any man.

"For, after a long time, the Lord of those servants cometh and reconeth with them."

Pity for souls demands this.

How truly pitiable is the condition of men without religion. God is to them no reconciled Father; Christ is to them no Savior; the Holy Spirit is to them no comforter; the promises of the Gospel do not belong to them, and Heaven is no inheritance of theirs. They may be honorable in the estimation of the world, but, in the estimation of Heaven, they are in a state of moral degradation. They may be rich, in the estimation of the world, but in the estimation of Heaven "they are poor, and blind, and wretched, and miserable." And do you not pity them? I ask you again—in the name of God I ask you—and, connecting my own responsibility with yours, I ask it with dread, do you not pity them? And will you not make haste to save them? O, hasten to their rescue! Let them not die without being warned of their danger. Let them not be lost without being told of the willingness and ability of Christ to save them. Let them not perish without

a strenuous effort to prevent it, by hastening to their relief.

Your Christian profession demands it. You profess to have broken away from a sinful world, to have abandoned all sinful amusements, sinful associates and sinful practices. You profess to have been rescued from the service of sin, and to be engaged in the service of God. You profess to believe in the immortality of the soul, in man's accountability, in a day of final retribution, in the awful realities of Heaven and Hell, and in a future state of bliss and woe. You profess to love the Savior and to love His work. By such a profession you are bound to labor for the religious welfare of others. How is it possible to maintain, consistently, such a profession unless you deeply feel for the impenitent, and hasten to their relief.

A proper regard for public sentiment demands it. How does public sentiment show itself? Let me specify a few cases:

Look at that poor drunkard. See him hurled from affluence and plenty into indi-

gence and want; and driven from a comfortable mansion into the street. See him with his reason dethroned and the immortal mind lying in ruins. Look at him again, stretched on a bed of death, and laid in a drunkard's grave.

Look, also, at that amiable but heart-broken wife, brought up in the midst of refinement, and surrounded by all the comforts of life, now in a state of complete destitution. Look again at those fatherless children, clothed with rags, the scorn of the insolent, and the pity of the humane. While you gaze upon this affecting, heart-rending scene, let me ask who are the responsible parties in this case? While I would not, in the slightest degree, free the drunkard from his full share of responsibility, yet I hesitate not to charge it on those who made, sold, and encouraged him to drink the poisonous, fatal beverage. And is not this the language of public sentiment? Such men may disregard the counsel of friends, the tears of widows, the cries of orphans, and brave public opinion and the Bible, they may, cold and heartless as ever,

make the murderer's inquiry, "Am I my brother's keeper?" but public opinion and the Bible will hold them responsible.

Let me suppose another case. If you saw a company of mariners compelled to take a long and perilous voyage, without a chart and without a compass, and they knew not where to secure them, and you had in your possession plenty of both, and, knowing their pitiable condition, refused to supply them, and suppose this vessel should be wrecked and all on board should be lost, what would be the language of public sentiment? Would it not charge you with cruelty and murder? Would not the general voice of humanity denounce and condemn you?

Suppose another case. If a man was in danger of losing his life by fire or water, and you saw him in his perilous condition and made no effort to save him, when it was in your power to do so, would not public sentiment lay the death of that man at your door? and would not his blood be upon your head?

Let me suppose one case more. If a man should be dying of disease, and knew not where to apply for a remedy, and you had in your possession an infallible cure, and refused to make it known, though you saw the poor fellow sink and die, would not the general voice of humanity break forth against you and condemn you, and lay the poor sufferer's death at your door?

Let me now make the application. If, as Christians, we disregard the condition, are inattentive to the wants of the impenitent, and the claims of an ungodly world, and refuse to do them good when it is in our power to do so, and they finally die and perish in their sins, who are the responsible parties? Not the man only who neglected his own salvation, but those also who saw him perishing, but cared not for his soul, and made no effort to save him.

This is not only the language of the Bible, not only the language of Christian ministers, and all earnest Christians, but it is the language of public sentiment.

The law of God demands it. What is the language of the Scriptures on this subject? "The Spirit and the bride say come, *and let him that heareth say come.*" Not the Church only, not the Spirit only, not the minister only, "but let him that *heareth say come.*" "Thou shall not suffer sin upon thy brother." But do we not suffer sin upon our impenitent brother, if we neglect him, and put forth no efforts for his salvation? Again, it is said "Thou shalt love thy neighbor as thyself," but how can we do so if we never try to put him in possession of those blessings which are so valuable and precious to ourselves? Do you now ask who is your neighbor? This question is answered in the parable of the Good Samaritan. The relationship extends to all whom it is in your power to benefit. Every ungodly man, then, is your brother? every impenitent woman is your sister. Man, whatever may be his nation, his tribe, his color, or his language, has claims upon you—claims arising from a relationship which no effort of infidelity, prejudice, or vice, can ever dissolve. And do you owe your ungodly brethren nothing? Are you

laid under no obligations to seek their present and eternal welfare? It was the first murderer who asked, "Am I my brother's keeper?" And is not that man guilty of murder, soul murder, the most dreadful kind of murder, who dares to repeat it? To him who utters it, and to him who repeats it, earth and heaven reply: "Yes, sinful man, thou art thy brother's keeper."

CHAPTER V.

The Qualifications necessary to have labor crowned with success.

The first thing necessary *is the exhibition of a consistent Christian life.* The chief reason assigned by impenitent men for not embracing religion is the inconsistent conduct of its professors. And I would to God we were able to deny the charge. They tell us of one man who can practice the low, crafty arts of a Jesuit. They tell us of another who is guilty of the savage barbarity of a cruel tyrant; and they tell us of others whom they meet in the saloon, in the ball room, in the theater, and at the gambling table. But, admitting what they say to be true, this does not justify them in the rejection of religion,

because others abuse it. Religion is no more responsible for the inconsistent lives of its professors than the patriotism of Washington is responsible for the treason of Arnold. This shows how necessary it is for Christians who are laboring for the good of others to live a consistent Christian life. Exhibit, then, in the daily tenor of your lives, the power and loveliness of pure and undefiled religion. Bear the fruits of the Spirit, which are patience, meekness, gentleness, brotherly kindness, charity, a meek and a quiet spirit. In all the relations of life be "the epistles of Christ, known and read of all men. Are you subjects or citizens? then be orderly, peaceable, and submissive, rendering to Cæsar the things that are Cæsar's. Are you members of the Church of Christ? then study to promote its peace and prosperity, and cultivate love and good will toward all the members of the same body. Are you neighbors? then be kind, friendly and obliging. Are you parents? then let your conduct be distinguished by a proper regard for the religious welfare of your children, "training them up in the nurture and admonition of the Lord." Are

you sons and daughters? then show the excellence of your principles by loving, honoring and succoring your parents. Are you masters? then be kind and attentive to those who are in your employ, both with regard to their bodies and souls. Are you servants? then be faithful in the discharge of your duties to your employers, and adorn the doctrine of God, your Saviour, in all things. Are you husbands and wives? then study to promote each other's interest, both temporal and spiritual. Are you prosperous in business? then be humble and generous. Are you reduced to adversity? then show that Godliness with contentment is great gain. Are you afflicted? then show a resigned, meek and quiet spirit. Are you bereaved? then bow to the wise Disposer of all events and say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Are you robbed of your property, and left to stand on the ruins of your worldly hopes? then breathe forth the spirit of submission, and say, "Shall I receive good at the hand of the Lord, and shall I not receive evil?" "Though Thou slay me, yet will I put

my trust in Thee." Would you, in your dying moments, say to those around you, "See with what peace and confidence a Christian can die?" then live the life of the righteous and you will assuredly die his death.

Another thing necessary to successful labor is *the entire divestment of a sectarian spirit.* Cultivate towards each other a spirit of Christian affection. The beautiful climax which Paul addressed to the Thessalonians, with regard to their ministers, is descriptive of the estimation in which Christians should hold each other. Esteem them, esteem them highly, esteem them very highly, esteem them very highly in love, and all this for their works' sake. When Paul was expecting to die by the orders of an enraged and merciless Nero, and was about to receive his martyr's crown, he said: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not

unto *me* only, but unto *all them, also, that love his appearing.*" Let this spirit of expansive benevolence be cultivated by every Christian, and rejoice that the crown which is laid up for you is laid up for all the disciples of Christ.

Divest yourselves of a sectarian spirit in your labors for the religious welfare of others. There are many Christians who are willing to labor for the conversion of sinners, but they are not satisfied unless they bear their own name, and embrace the peculiarities of their own party. They would have converted men worship God as a spirit, in spirit and in truth, but they are not satisfied unless that worship be performed in their own sanctuary and at their own altar. They are willing that converts should be added to the Church of Christ, but they are not satisfied unless they be added to themselves, to give strength to their own party. Be satisfied if sinners be converted, whether they join your party or not. Labor not for a party, but for the glory of God and the salvation of souls. While you labor for the religious wel-

fare of the impenitent, take care that you do not spoil everything by a furious struggle for some favorite tenet, for some form of ceremony, or for the mere shade of a shadow. That you may the better divest yourselves of a sectarian spirit, look forward to the time when no heart will be selfish, no judgment will be rash, no spirit will be contracted, but when that God, whom we now make a party in all our little divisions, will be loved and adored by all as the common Father of all.

A self-sacrificing spirit is necessary to successful labor.

To illustrate what is meant by a self-sacrificing spirit, we will present a few examples:

Perhaps no man ever made greater sacrifices for the spiritual welfare of others than the Apostle Paul. When he was converted, his prayer to God was, Lord, what wilt thou have me to do? And the whole of his subsequent life proved the sincerity of that prayer. As a fiery bigot and cruel persecutor, he had dishonored God, and now he was resolved to do Him honor by a life consecrated to His

service. Insipid to him now were all terrestrial joys; worthless to him were all earthly honors, vain to him were all the riches of the world, when compared with the glorious work of preaching the Gospel to the Gentiles, and building up the Kingdom of the Redeemer. Difficulties the most formidable, persecutions the most cruel, and dangers the most fearful, could not check him in his glorious career. The many journeys which he traveled, the many fatigues which he endured, the many churches which he planted, the many epistles which he wrote to those different churches, and the constant care with which he watched over the whole Christian work, shows how indefatigable were his labors, and how deep was his anxiety for the spread of Christianity.

Perhaps you say the world has only seen one Paul. We grant it; but it has seen many more breathing the same spirit and imitating the same noble example.

John Wesley, the venerable founder of Methodism, was one of the most laborious, self-sacrificing men of his day. He not only

traveled extensively, preached almost constantly and wrote profusely, but he also gave away about all that he possessed except a bare living. "His annual income at one time was only thirty pounds, he then lived on twenty-eight and gave away two. The next year it was raised to sixty pounds, but he still lived on twenty-eight, and gave away thirty-two. The fourth year his income was advanced to one hundred and twenty pounds, but still, true to his plan, he lived on twenty-eight pounds, and gave away for religious and charitable objects ninety-two pounds.

Mr. Cobb, a merchant of the city of Boston, was another self-sacrificing laborer in the vineyard of the Lord. After he became a Christian he adopted a rule from the first to give one-quarter of the net profits of his business, and if he should ever be worth twenty thousand dollars to give one-half of his profits, if he should be worth thirty thousand dollars to give three-quarters of his profits, and if he should be so prospered as to be worth fifty thousand dollars, to give all the profits of his business. He was prospered to

be worth fifty thousand dollars, and then he carried on his business for God alone. Acting upon this principle, by the time he was thirty-six years of age he had given away, for benevolent objects, forty thousand dollars.

Harlan Page was a private Christian, and lived but a short life, but, during that short life, he made many sacrifices, labored hard and accomplished much, and at the close of his short life he could say: "I trust, through the blessing of God, I have been the means of saving not less than one hundred souls."

"Mr. Stephen Paxson was led into the Sunday School by his own child; there he learned to read, attended as a scholar for four years, received his first religious impressions from the books of the library, was converted, became a teacher, a superintendent, a volunteer organizer of Sunday Schools, and, finally, a missionary of the American Sunday School Union. In six years and a half of labor, in fifteen counties of Illinois and in twenty-eight counties of Missouri, he organized 502 new Sunday Schools, with 3,575

teachers, and 21,350 scholars; reorganized 100 schools, having 671 teachers and 4,075 scholars; visited and aided 130 schools, having 820 teachers and 5,200 scholars.

The pious and self-sacrificing Brainard, "with his heart beating so high for the salvation of the poor Indians that neither the persuasions of his friends nor his own manifest approach to the grave could keep him out of the wilderness. Labor he would and labor he did, till his physical energies were so near gone that he felt that nothing remained for him but to go away and die."

Look now at that self-denying laborer, Henry Martyn. "Nothing wearied by the keen and sagacious opposition of his enemies, nothing discouraged by finding barrenness where he expected to reap the harvest; nothing intimidated by the progress of a disease which was gradually wearing out his constitution, he kept on laboring to the full extent of his ability, till death terminated his valuable life, and his Master called him to occupy a more glorious field."

The untutored savages on the Islands of the Southern Sea, after they became Christians, made it their constant practice to set apart as much as they could possibly spare out of their annual produce for the spread of the Gospel before they appropriated any portion of it to their own use. The question with them was not *how little will do, but how much can we spare.* On one occasion, a woman came to the missionaries with a child in her arms, bearing her own portion for the service of the Lord, and another portion for her child. She deposited all with the missionaries, accompanied with the following touching remarks: "Had not you come to our Island and told us of a Saviour, and told us our duty and our prospects for eternity, I should, according to the custom of my country, have taken away the life of this babe. The life of my child has been spared through your instructions, and I wish to testify my gratitude to God by giving a portion for it, as well as for myself, so long as it is under my care."

Look now at that martyred saint, after he has given his all to Christ, finally giving his

life. "He is now dressed for a conflict with the fire. The terrible arrangements for the last scene are before him. The stake to which he is to be bound, the faggots which are to take hold of his flesh, and the fire which is to consume his body, are all in his view. And now he is asked, for the last time, whether he is willing to renounce his faith and receive his pardon? And he answers as though he spoke from the depths of a lion's heart, "*No!*" and that *no* is gratefully responded to from a voice in the crowd, the voice of one who stands ready to die with him—the voice of his faithful and beloved wife, bidding him to be courageous, and act the man in his martyrdom; and there *he* stands, calmly, triumphantly, and even praising God in the midst of the fire. And there *she* stands, with her eyes lifted up to Heaven, and suffused with tears of thankfulness, that her husband is found true to his principles and to his God, and enabled to die so glorious a death."

But what a fearful contrast do we see between these self-denying servants of God and

those professors who are living only to themselves, and for themselves, who have neither a tongue, nor a hand, nor a purse, nor a pen, at the service of their fellow creatures, and who consume, in worldly conformities, in dress and show, and in sinful amusements, sums of money which, if properly appropriated, might save many souls from death. Can they feel joy in the advancement of the Saviour's Kingdom who do nothing to hasten its triumph? Will they lift up their heads with joy when the noble deeds of the good and faithful servants shall be published, applauded and rewarded before assembled worlds? No; "having sown sparingly, they will reap also sparingly."

To the faithful workers who are ready to make any sacrifice for Christ it is very discouraging to be associated with those who live only for themselves. "It is as if, in the struggle for liberty, a few should brave every danger, encamp on the cold field, and expose themselves to death, while professed friends should sit and look from their palace windows on the struggle without sympathy and without a tear when brave men bleed."

But those who sincerely love the Saviour, and are willing to make sacrifices for the advancement of His cause, can, with sincerity, say:

"I love thy Kingdom, Lord,
The house of Thine abode,
The Church our blessed Redeemer saved
With His own precious blood.
If e'er to bless Thy sons
My voice or hands deny,
These hands let useful skill forsake,
This voice in silence die.
For her my tears shall fall,
For her my prayers ascend,
To her my toils and cares be given,
'Till cares and toils shall end.

CHAPTER IV.

The Sphere of Christian Labor.

Where is the Christian to work? "The field is the world." Every Church should be a missionary Church, and every Christian a missionary.

Let us look at this field, that we may know its condition and feel its claims. In some parts of the field there are six hundred millions in a state of pagan darkness. Six hundred millions by whom the Bible has never yet been read, by whom the Gospel has never yet been heard, and to whom the news of salvation has never been conveyed. Their gods are senseless images, the work of men's hands; their teachers are a set of jugglers and imposters; their temples are po-

luted by lust; their altars are stained by human blood, and they are sunk down into the lowest depths of moral degradation.

Let us look at another part of this field and we shall find ninety-six millions over whom the Mohammedan crescent waves in moral pestilence and ruin.

There are other parts of the field where infidelity is spreading its baneful influence and becoming almost universal.

There are other parts of the field, and not a few of them, where the man of sin reigns, almost entirely undisturbed, blinding the eyes, hardening the hearts and stupefying the consciences of the people.

And if we go to Protestant countries we shall not find much relief. If we look at nominally Christian lands we shall see so much that is disgusting in habit, brutal in ignorance, shocking in guilt, and loose in morals, as cannot fail to bring a reproach upon any nation.

But this world, which sin has ruined and for which the Savior died, is to be converted and filled with His glory.

We are given to understand, by the sure word of prophecy, that a time will come when there will be such an eminent effusion of the Holy Spirit that millions of willing converts shall enter His family, crowd His courts and replenish His Church till they become innumerable as the stars.

Such will be the state of things during the latter day glory, when the Saviour's reign shall be universal. Such will be the mellennial age, if any dependence is to be placed on the predictions of the prophets and the promises of God. And what an Eden of pleasures, what a paradise of delights will this world then become. Then wars and animosities will exist no longer. Then tyranny, oppression and slavery will come to an end. Then kindness and friendship will be universal and beam in every countenance. Then man will see in every man a friend and a brother.

Such a state of things is *certain.* There is no peradventure in the case. Men *shall* be blessed in Him and all men *shall* call Him blessed." "The world *shall* be lightened

with His glory." "He *shall* have dominion from sea to sea, and from the river to the ends of the earth." This is a fact, as clear and as certain as the truth of God can make it. Can you, then, doubt it? As reasonably may you doubt the truth of the Bible itself.

This vast field is now to be cultivated; and *how is the work to be done?* Not by angels, but by men. Not by miracles, but by the use of means. God will do the work, but He is pleased to do it by human instrumentality—the instrumentality of His own people. "Salvation must come out of Zion."

In cultivating this field, *where must the Christian begin?* We answer, at home. When the Saviour sent His servants into all the world to preach the Gospel to every creature, they were to begin at Jerusalem. Those were to have the first offers of mercy and salvation who were the first in putting to death the Lord of life and glory. *Begin at home.*

"Work for the good that is nighest,
Dream not of greatness afar;
That glory is ever the highest

Which shines upon men as they are.
Work, though the world would defeat you,
Heed not its slander and scorn;
Nor weary till angels shall greet you
With smiles through the gates of the morn."

The family has the first claim. Those who are nearest and dearest to you should have your first efforts. "*Andrew first findeth his own brother, Simon, and saith unto him,* "*We have found the Messiah, which is, being interpreted, the Christ, and he brought him to Jesus.*" The Saviour also said to the man whom he had dispossessed of evil spirits: "*Go home to thy friends and tell them how great things the Lord hath done for thee.*" Many families, even of Christian parents, are fearfully neglected. The pious Richard Baxter has said, and there is too much truth in his statement, that "If parents did their duty to their children, adult conversions would be as seldom as they are now common." But see what may be done if the Christian members of a family will only do their duty to their unconverted relatives. A devoted Christian minister, in the city of London, once said to his congregation, referring, I suppose,

to his own family, "It is my privilege to know a person who can deliberately say that I have not a relative on earth, nor any removed by death, of whose salvation I have any doubt."

The Rev. Richard Knill, who labored long and usefully as a foreign missionary, bears this noble testimony to the Christian efforts of a praying mother: "My honored mother was a Christian woman, and she watched over and instructed me as pious mothers are accustomed to do. Alas, I often forgot her admonitions; but in my thoughtless days I never lost the impressions which her holy example made upon my mind. After spending a large portion of my life in foreign lands, I returned again to visit my native village. Both my parents died while I was in Russia, and their house is now occupied by my brother. The furniture remains just the same as when I was a boy; and at night I was accommodated with the same bed in which I had often slept before; but my busy thoughts would not let me sleep. I was thinking how God had led me through the journey of life.

At last the light of the morning darted through the little window, and then my eye caught a sight of the spot where my sainted mother, forty years before, took me by the hand and said: 'Come, my dear, kneel down with me and I will go to prayer.' This completely overcame me. I seemed to hear the very tones of her voice, I recollected some of her expressions, and I burst into tears. I arose from my bed and fell upon my knees, just on the spot where my mother kneeled, and thanked God that I once had a praying mother. And, oh, if every parent could feel what I felt then I am sure they would pray with their children, as well as pray for them."

A young lady, wasting away with consumption, and in the last stage of life, desired to see her father alone. A thousand times that father had prayed for her, and always had watched for her conversion to God. He had done so through some discouragements, but with many hopes. In this extreme affliction nothing did he desire so deeply as some explicit intimation from her own lips which should remove doubt, and confirm

his confidence. In this temper of mind he hastened into her presence. She was low, very low, and gasping for breath. She begged to be raised on her pillows, and seemed calmly intent on fulfilling a duty. She placed her hand on his arm, and, with broken utterance, said: "My dear father, listen to me. Timidity has prevented my speaking before; weakness almost prevents me now, but I must speak. I trust I have seen myself to be a sinner; I trust I have seen Christ to be a gracious and sufficient Saviour; I trust I have believed on Him as my Saviour; I trust He is about to take me to Heaven. Dearest father, I owe this chiefly to you, to your prayers, to your counsels. Let this comfort you; think of your child as in Heaven. We shall not be long parted—I shall meet you in Heaven." What must have been the feelings of that father after such a cheering statement from the lips of his dying child.

If you would secure the salvation of the unconverted members of your family, let no opportunity be lost. A young man, about

sixteen years of age, and of a froward temper, resolved to go to sea. His friends, therefore, were constrained to make arrangements to suit his wishes. He was tenderly beloved by his mother, and she had educated him with as much religious care as parents usually bestow upon their children. No sooner, however, was he placed beyond her reach than memory and conscience were busy with her, and she thought bitterly of the many things she might have said and had not, of the many occasions which might have been improved for his spiritual welfare, and were not. She reproached herself, but found present relief in the sincere resolution that, on his return, she would surely, and without delay, be more in earnest for his conversion to God. Alas, for her, he never returned —he was lost at sea. The shock lay her prostrate and left her distracted. It was not merely that her son was lost to her, but that he was lost to God; and that she had been a guilty party to his ruin. What she regarded as her negligence rose in her mind like the the great waters, and threatened to overwhelm her. And still that tender and gra-

cious spirit is battling, in doubtful conflict, with unavailing regrets and bitter accusations, which no earthly hand can subdue." That you may never feel the bitter regrets of this afflicted mother, be in earnest and without delay for the salvation of the unconverted members of your family.

At home, there is work in the streets and lanes of the city.

The Bible is highly figurative. This may be accounted for on the ground of its *origin*, having been written among a people where this mode of address was common and popular. It may also be accounted for on the ground of *necessity*, natural things being necessary to illustrate spiritual things. Another ground on which it may be accounted for is that of *utility*, the advantages of such a style being numerous and invaluable. How admirably calculated is figurative language to enlighten the understanding, to inform the judgment, to affect the heart, and to rivet moral truth upon the memory.

The great teacher of Christianity, who spoke as never man spake, adopted the same

mode of address. He communicated His instructions by such natural images and material objects as were easily understood by the most illiterate and ignorant of those who heard Him. Sometimes He instructed His followers in the doctrines and duties of Christianity, by making bread, by digging the ground, by growing wheat, by sowing mustard seed, by making merchandise, and the abundant provisions of the Gospel are set forth under the instructive metaphor of a rich and ample feast. To this feast guests were invited, but some made light of it, and others begged to be excused. The Master of the feast, feeling himself greatly slighted and shamefully treated, was angry, and sent out his servant on a second errand, "Go," said the insulted Master, "go out quickly into the streets and lanes of the city and bring in the poor, the maimed the halt and the blind."

This rich and ample feast is still provided, and God is sending out His servants to furnish it with guests, who are to go to sinful men and, with affectionate earnestness, say: "Come, for all things are now ready."

Here, then, is city work for city Christians.

You are commanded to *go out*. But you are not *now* required to leave your native land, to sacrifice almost every earthly comfort, and to cross seas and deserts, to labor among the benighted and perishing heathen. Though, if God should require this at your hands, the command would be imperative, and the duty indispensable. The only sacrifice you are *now* required to make is to leave, for a time, your respective homes; to quit, for a short period, the family circle; to give up for an hour, occasionally, the comforts of domestic life; to engage in works of faith and labors of love, to go forth as heralds of mercy to the subjects of guilt, as instruments of salvation to a neglected and perishing population.

The next part of the injunction specifies the sphere of Christian labor—"*Go into the streets and lanes of the city.*" Do you say that the work is hard, the labor difficult, the command severe, the sacrifice painful. Still,

the obligation to go is indispensable—you *must go, and go quickly.*

In those streets and lanes you are greatly needed. Intemperance, licensciousness, and wild prodigality are there. Infidelity, profanity and desperation are there. Affliction, poverty, distress and wretchedness are there. *There*, instead of the Bible, you may find the "Age of Reason." *There*, instead of religious publications, you may find lewd poetry, immoral songs, stimulating romances, inflammatory novels, and much of the worthless trash of the day. *There*, instead of a peaceful religious influence, you may find strifes and bitter contentions. *There* you may find children who, instead of being taught to pray, are taught to blaspheme; who, instead of being taught reverence for God, have been taught to insult Him and to cast off his fear; who, instead of being taught respect for religion and religious worship, have been taught to disregard the Christian Sabbath, and to neglect entirely the house of prayer. Go, then, ye messengers of God, into the streets and lanes of the city, that the plague

may be stayed; that their ruin may be averted; that their souls may be saved; and that fresh gems may be added to the crown of your Redeemer. Inspired by Christian philanthropy, enter the humblest cottage, visit the meanest abode, pass not by the most neglected and degraded family; so shall "the blessing of them who are ready to perish be upon you."

But why must you go to them? Because they will not come to you, and must be sought after or they will perish. They are ignorant, and you must go and communicate instruction that will make them wise unto salvation. They are afflicted with the dreadful malady of sin, and you must go and tell them of an adequate remedy. They are in fearful danger, and you must go and tell them of a Deliverer. They are hastening along the broad and flowery avenue of sinful pleasure down to degradation and ruin, and you must go and, with affectionate earnestness, urge them to stop, to repent and live. Go, then, and tell them of the evil and bitter nature of sin, that they may sincerely hate

it. Tell them of the preciousness of the Saviour, that they may cordially love him. Tell them of the excellency of religion, that they may ardently desire it. Tell them of the emptiness and vanity of the world, that they may break away from its sinful allurements and pleasures, and make a timely and earnest effort for everlasting life.

All this, Christians, God requires at your hands, and He will never relinquish his claim.

But the sphere of Christian labor is not confined to the streets and lanes of the city, *it extends to its suburbs.* The servant, not having found a sufficient number of guests in the streets and lanes of the city, was sent out into the highways and hedges in search of more. He was to go into the roads, the public highways and into the fields, on the outside of the city, and invite the poor laborers, and all he could find to the feast, that the table might be furnished with guests. The impenitent on the outside, in the suburbs of the city, are to have your sympathies, your prayers and efforts; as well as

those who are enclosed within its limits. Though you cannot do as much for them as you can for those who are more within your reach, you are to do for them what you can.

But the sphere of Christian labor extends far beyond the city and its suburbs. The field is the world—the wide, wide world.

We have also specified the objects of Christian sympathy and effort—the poor, the maimed, the halt, and the the blind.

You are to bring in the *poor*—those who are literally poor, poor in circumstances, poor in the estimation of the world. These need your assistance, for they are too often forgotten and overlooked—too much neglected and unpitied. Go out, therefore, into the streets and lanes of the city and bring in the poor. Go and tell them that though they be as poor as Lazarus, they are as sincerely invited, will receive as hearty a welcome, and meet with as kind a reception, as the richest man upon earth.

You are to bring in those who are *spiritually poor*—those who have never yet found

the pearl of great price, who are without the bread and water of life, and have never yet been clothed with the robe of the Redeemer's righteousness and the garments of salvation. These are not only poor, but are deeply involved in debt, and have nothing to pay.

You must bring in those who are *poor in spirit*—those who are low in their own esteem, who are conscious of their own unworthiness; who are convinced of their own sinfulness, and feel their entire dependence on the care and bounty of another. Go, then, ye Christian philanthropists, into the streets and lanes of the city and bring in the *poor*. Invite them to the Gospel feast, and assure them that, though many have already entered, there is still room enough for more; room in the loving heart and in the extended arms of the Savior.

You are to bring in the *maimed*. By the maimed we are to understand those who, by disease, war, or accident, have been deprived of one or more members of the body, and are rendered unable to provide for themselves the necessary comforts of life. This is a fit

representation of the wounds and deformities which have been made by sin, and inflicted on all the unregenerated. The Divine image in which they were first created they have lost—it has been defaced and destroyed by sin. Their understandings are darkened so that they cannot see the things that belong to their peace, any more than the natural eye can perceive the objects that surround it when enveloped in midnight darkness. Their will is perverse and rebellious. "The carnal mind is not subject to the law of God, neither, indeed, can be." They have put out the eyes of conscience, so that "they put darkness for light and light for darkness, and call evil good and good evil." Their affections are carnal, and instead of being placed on God and Heavenly things, are placed on the earth and earthly objects. "They are lovers of pleasure more than lovers of God." Their ears are closed, so that like the deaf adder they hear not the charmer's voice, charm he ever so wisely. Their ignorance and stupidity exceed the dullness of the ox and the obstinacy of the ass. The former knows his owner, and the latter his

master's crib, but sinful men know not their Maker, nor consider the hand by which they are supported and fed. The heart is depraved, deceitful above all things, and desperately wicked. You must, then, bring in *the maimed* that the Divine image may be restored; that their dark understandings may be enlightened; that the rebellious will may be subdued, and brought into a state of sweet subjugation to the will of God; that they may have a conscience void of offense towards God and towards man; that their affections may be raised from earth to Heaven; that the love of the world may be succeeded by the love of God, and that the heart and life may be entirely changed. Notwithstanding the wounds and deformities which sin has made, they are to be sought, and, with Christian earnestness, invited to the Gospel feast. Go, then, ye heralds of mercy to those subjects of guilt and wretchedness. Spread before them the invitations of the Gospel; tell them of the love of a dying Saviour, and of his willingness and ability to save.

You are to bring in the *halt*. These differ

from the maimed. They have not been deprived of one or more members of the body; they are the *lame*, the *crippled*. Lazarus was not only poor, but helpless. He was so crippled that he had to be conveyed to the rich man's gate, that he might be observed, pitied and relieved. The impotent man who lay at the pool of Bethesda had an infirmity thirty and eight years, what that infirmity was we are not informed, and for want of help to step into the pool when the waters were troubled, he remained uncured till the Saviour saw him and told him to take up his bed and walk.

The term *halt*, then, refers to the spiritual condition of all the impenitent. They are no more able to save themselves than the Etiopian is to wash the soot from his complexion, or the leopard to eradicate the spots from his skin. Such is the debility inseparably connected with natural depravity. Those, therefore, who are so crippled by sin that they cannot walk uprightly and gracefully before God, must be sought after and brought to the Saviour, that their deformities

may be removed, that their infirmities may be cured, and that the lame may leap for joy.

There are others to be sought after and brought to the feast. They are those who are *halting between two opinions*, who are hesitating between what they shall choose and what they shall refuse, who are undecided whether they will be the friends or the enemies of God; whether they will be the servants of sin or the servants of righteousness; whether they will be the disciples of Christ or the slaves of Satan; whether they will be candidates for eternal joys, or delinquents for eternal pains. These must be sought and warned against the fatal rock against which so many thousands of immortal souls have been shipwrecked. Go, then, ye servants of God, to these unhappy triflers before the day of their probation is ended, ere the die be cast and their doom sealed forever. Go and spread before them the dying love of Jesus; visit them with your friendly admonitions; urge them to immediate decision, and to a consecration of themselves to God and His service.

You are to bring in the *blind.* Some are born blind, others are made blind by disease or accident; but, whatever may be the cause, they are among the most pitiable objects on earth. These must be invited to the privileges of the Gospel, and be assured of a hearty welcome. But the spiritually blind have the strongest claims upon your sympathies and efforts. The condition of ungodly men is frequently represented in the Scriptures as a condition of *blindness,* and the change effected by the grace of God as a translation from darkness to light. We read of their being alienated from the life of God through the ignorance that is in them—because of the *blindness* of their hearts. And we are told that the god of this world hath *blinded the eyes* of them that believe not. Our Lord commissioned Paul to go and *open the eyes of the blind.* And the same apostle prays for the Ephesians that the *eyes of their minds might be opened.* Such is the pitiable condition of those you are required to visit, and invite to a participation of the privileges of the Gospel. For without spiritual illumination it is as utterly impossible for them to

discharge the duties of the moral world as it is for a blind man to discharge those of the natural world. "For the natural man receiveth not the things of the spirit of God, neither can he know them because they are spiritually discerned."

Go, then, ye messengers of God, to these blind and guilty men; go with yearning compassion for their perishing souls; go with hearts inflamed with love to God and love to man; go with the mild, melting entreaties of mercy; go with truths, and motives, and arguments that will move, and break their hard and rocky hearts; go and exhibit the wonders and glories of the cross; go and invite them to the house of prayer, to the Gospel feast, and to the water of life; go, and with fidelity and earnestness, tell them of their danger, urge them to repentance, instruct them at once to make a vigorous and decisive effort for everlasting life. And may God in His infinite mercy so own your laborious, self-denying efforts, that in the last great day you may be addressed as good and faithful servants, and be welcomed into the joy of

your Lord, and then, having turned many to righteousness, a long train of happy spirits will gaze upon you with admiring pleasure, and as they form around your heads a wreath of immortal glory will say, "these are they who had compassion on us when we were ignorant and out of the way."

"Go forth on wings of fervent prayer;
Go with the message from above,
Go in the Master's name you love,
Silent, but eloquent, to prove,
Till e'en the *deaf* shall hear.

"To every dwelling speed your way;
Scatter the shades of error's night,
Kindle the rays of Gospel light,
Pour them around in splendor bright,
Till e'en the *blind* shall see!

"Bid every slumbering soul awake;
Tell of the darkness, fire, and chains,
Tell of the Heaven where Jesus reigns,
Tell of his love in melting strains,
'Till e'en the *dumb* shall speak!"

Let Christians, then, remember that their field of labor is the world, and if they will only do their duty, "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the

rose." Then let those institutions which are intended to benefit the world have your sympathies, your prayers, your earnest co-operation, and your generous and cheerful support.

Is the field the world? Here, then, is work for all; the young and the old, the rich and the poor, the learned and the illiterate, the prince and the peasant, for those who have only one talent and those who have ten. Let all, then, take their stations, find their place of labor, and work until they die. Let young Christians engage in the work and study the science of doing good. Let older Christians bring to the work their sagacity, their wisdom and ripe experience. Let hoary heads, with their crowns of glory, give to this work their countenance, their prayers, and, as far as possible, their hearty co-operation. Let the ministers of Christ cultivate a spirit of expansive benevolence, and be foremost in every noble enterprise. Let the Church of Christ, in all its different sections, make the conversion of the world their grand, their paramount object. Let Christian missionaries be multiplied. Instead of a

few hundred, let there be so many thousands; but let them, like Stephen, be full of faith and of the Holy Ghost. Let the religious enterprises of the day meet with a generous and cheerful support. Let all give what they can—let the poor cast in their mites and the rich pour in their abundance, and let the motto of every Christian be "the world for Christ—the world for Christ."

CHAPTER VII.

The Diversified Modes of Christian Labor.

The diversified modes of Christian labor must now be considered. And what are these? We answer, *Scriptural demonstration* is the first. That your arguments may be powerful and penetrate the hearts of sinners, let them be drawn from the Word of God. From the Scriptures you may show them their danger and their refuge, their disease and their remedy, their guilt and the way of salvation. By the Scriptures you may meet their objections, remove all their scruples, open the wounds which sin has made, and pour in the balm of consolation. If, then,

you would be successful, you must use freely the Sword of the Spirit.

Faithful reproof must be used. This you will sometimes find to be an indispensable duty, if you would not suffer sin to rest on a brother. But the reproof must be administered with prudence, with wisdom, and in the spirit of meekness. Proper regard must be paid to time, place and manner of doing it, and the temper, condition and years of the persons reproved; and let them feel that if you had loved them less they would have less cause to complain of your fidelity.

Kind invitation to the house of God is another modè of doing good. When you are going up to the Christian sanctuary take with you as many as you can. Look out for the careless ones, and present to them the kind invitation, "Come thou with us and we will do thee good." It is not a little matter accomplished when you get the impenitent under the sound of the Gospel and within the means of grace. The lady who invited John Williams, and brought him to the house of God, was not only the means of his salvation,

but, through him, of the salvation of thousands more.

Earnest entreaty is a mode of Christian labor which is not to be neglected. To persuade sinners to flee from the wrath to come, to repent of their sins, and to make their peace with an offended God, is a duty which devolves on every Christian. Paul exhorts Christians in general "to consider one another, to provoke unto love and good works; to exhort one another daily; to teach and admonish one another, in psalms and hymns and spiritual songs." Let every Christian, then, be instant in season and out of season. Let him reprove, rebuke and exhort with all long suffering, "warning every man, and teaching every man in all wisdom, that he may present them perfect in Christ Jesus."

Christian influence may be employed to great advantage. Say not that you have no influence. You have much more than you suppose. A pious minister has said, "I have known a boy of fourteen, by his persuasions, to bring nine others to worship on a special

occasion. I have known a child aged seven years the means of the conversion of one parent, and of bringing both under the means of grace. I have known a Christian woman, a poor widow, and unusually deaf, the means of introducing seven or eight persons to the fellowship of the church." If you live a consistent Christian life, you are sure to have great influence. Let this valuable talent be used for the good of all over whom it is exercised.

Fervent prayer will succeed, should all the other means fail. The most earnest saints, whose names are recorded in the Bible, are characterized as men of prayer. Moses prayed for the people of Israel, and the Lord turned away from them the fierceness of his anger. Joshua prayed for a longer day, that he might put to flight the five kings of the Amorites, and "the sun stood still upon Gibeon, and the moon in the valley of Ajalon." Jacob prayed and "wrestled with the angel till the break of day, and he had power with God and prevailed." Elijah prayed, and the heavens opened and shut at his re-

quest. Paul prayed, "brethren, my heart's desire and prayer to God for Israel is that they might be saved." And show me now a man eminent for piety, and you show me a man eminent for prayer. Show me a man who can endure fatigues, suffer privations, and make sacrifices for the salvation of souls, and you show me a man who lives in the spirit of prayer. Show me a man who can resist temptations, mortify corruptions, and live above a sinful and alluring world, and you show me a man who has power with God in prayer. Never, then, despair of the conversion of those for whom you pray, so long as it is written "the fervent, effectual prayer of a righteous man availeth much." So long as you have in your hearts a disposition to pray, and there is a God in heaven whose eyes are over the righteous, and his ears are open to their prayers.

The Sabbath School is one of the most useful institutions of the day. It furnishes a fine, open field for Christian labor. It is the nursery of the church, and will, if properly conducted be the church of the next

generation. Let it, then, have your countenance and hearty co-operation.

Tract distribution is a cheap, simple and useful mode of doing good, and has been the salvation of thousands. But the mere distribution of tracts is not all that is necessary. Opportunities for Christian conversation must be sought, and pressing invitations to the Sabbath School and the house of God must be urged on the families which are visited. The same remarks will apply to those who are engaged in vending the Holy Scriptures, and to city missionaries.

Prayer meetings should be introduced in destitute neighborhoods, and sustained by a few devoted Christians.

Mission schools should be established where there are suitable openings, and with these should be connected exhortation and prayer, with occasional preaching, that foundations may be laid for future Christian churches. If these suggestions were carried out on a large scale, what a glorious work would be accomplished.

CHAPTER VIII.

The Christian Zeal Necessary to be Successful Laborers.

There is no principle of the mind that has been more perverted, misunderstood and misapplied than that of zeal. It has erected racks and gibbets, and prepared chains and faggots for the best of men. But, though it be a principle so baneful in its misapplication, there is not one more necessary for a Christian to possess. Nor is there one that has been productive of more real good to society in general, and to the church of God in particular.

If, then, zeal be a principle so baneful or beneficial in its effects and consequences, ac-

cording to its right or misapplication, it becomes a matter of the highest importance that we have clear and correct views concerning it, that our good may not be evil spoken of, and that dishonorable motives may not be laid to our charge.

Christian zeal is the result of correct knowledge. There is a blind and misguided zeal which has been productive of much mischief to society in general, and to individuals in particular. Such is the zeal so often taken notice of among the Jews at the commencement of Christianity. They had a strong regard for their ceremonial law and their ritual traditions, and because the Gospel did not insist on the observance of these, but directed them to exercise faith in Christ for salvation, without the deeds of the law, they set themselves against it with the greatest warmth and eagerness, and this, their bigotry, is called their zeal. The high priest and his associates being filled with zeal, laid their hands on the apostles and shut them up in the common prison. When the maddened Jews saw the multitude come to hear Paul

preach, being filled with zeal, spoke against the things which he had delivered. And when the same Apostle endeavored to convince the Jews at Thessalonia that Jesus was the true Messiah, they who believed, not being moved with zeal, took unto them certain lewd fellows of the baser sort, and set all the city in an uproar. Here, then, was zeal, burning zeal, and the Apostle assures us that it was zeal of God, or for God. But then it was not according to knowledge. They had never examined the evidences by which Christianity is supported, and therefore they blindly and madly opposed it.

It was this blind and misguided zeal that led Paul to persecute the saints, that caused the Jews to crucify the Lord of life and glory and that lighted up the dreadful fires at Smithfield. But true Christian zeal, which is the result of correct knowledge, carefully examines the merits of the cause for which it is engaged, and the ends which it is likely to accomplish. Be sure, then, that the cause is good for which your zeal is employed. Let that for which you are zealous *be surely*

truth and duty, and that against which it is engaged *is really false and evil.* Let careful examination always go before the actings of zeal, or otherwise you may be found fighting against God, when you really imagine you are doing Him good service.

Extravagant emotions and practices are not Christian zeal. These are often nothing more than the mere workings of the passions in which the heart has no share. And even when they are practised by sincere Christians, they too much resemble the terrific lightning, and the rolling thunder which neither conciliate the affections nor win the heart. But true Christian zeal is like the gentle glowing fire, which constantly emits its light and heat, warming, animating and cheering all within its reach.

Some are zealous from a pharasaical pride to be seen of men.

To be diligent in our attention to the institutions of the Gospel; to labor to prevent the progress of error and sin; and to be active in our endeavors to propagate the

truth, and to extend the kingdom of the Redeemer in the world—these are the proper fruits of Christian zeal. But if by such efforts we only design to approve ourselves to men; if in the discharge of such duties we are actuated by no higher a motive than a desire to be seen of men, then it is vain ostentation and not holy zeal.

The man who is influenced by true zeal is more concerned to be a Christian than to appear so. Deeply anxious for the salvation of his fellow men; conscious of the many obligations he is under to the God of his salvation; aware of the shortness of time, the uncertainty of life, the value of souls, and the fearful state of the finally impenitent, he earnestly prays let my time, my property, my influence, my temper, my conversation, my talents, and all that I have be so under the influence of the Divine blessing as to be the means of doing good.

Christian zeal is opposed to the bigotry of the *firey zealot.* By this term we mean the man who, under the name of zeal, appropriates all heaven and all excellency to himself and to

those of his own party; who condemns all who do not think as he thinks, who do not worship as he worships, and do not believe as he believes: and adopt the peculiarities of his creed; and who would, if his ability was equal to his desires, call down lightning from from heaven, upon those who differ from him. This zeal, or rather, shall I say, this frenzy, is like the desolating storm, that spreads along its course misery, devastation and ruin; but Christian zeal is like the gentle flowing stream that pursues and keeps its appointed course, spreading abroad its blessed effects, and yielding its riches and fertility wherever it goes.

Christian zeal is opposed to all rashness, and precipitancy. True zeal will not allow us to do evil that good may come. It will not suffer us to make use of unwarrantable means for the attainment of a right end. It was this that brought upon Peter that marked and well known rebuke from his Lord: "Put up again thy sword into its place, for all they that take the sword shall perish with the sword. Thinkest thou that I cannot

now pray to my Father, and he shall presently give me more than twelve legions of angels ?"

This rash and imprudent zeal too often appears in the conduct of professing Christians of the present day. In reproving sin, how often do they show their want of prudence, both as it regards the time, the place, and the manner of doing it. How frequently do we hear those whom we are led to regard as Christians tattling about, and exposing the faults and failings of their brethren, instead of going directly to them, and endeavoring to restore them. True zeal always adopts the most prudent measures for the accomplishment of all its ends. It will teach you to express your disapprobation of the wickedness of the wicked, to oppose sin in every form in which it may present itself, to hate it with a perfect hatred, and to avoid it as you would avoid the plague.

If you should at any time be thrown into the company of profane scoffers, whom you have no prospect of reclaiming, perhaps silence itself may be the best reproof you can give them. But if you should have reason to

fear that your silence is misconstrued, and taken for connivance, and approbation, then it may become your duty to reprove them and to warn them faithfully of their danger.

To be zealous is to be in earnest. Influenced then by Christian zeal, go to your work in earnest. Let the world, let angels and God *see* that you are in earnest; and let the Church, your families, and the impenitent around you *feel* that you are in earnest.

The astronomer is in earnest when he gazes with rapturous ardor on some newly discovered planet.

The philosopher is in earnest—he spends whole days and nights in the pursuit of some favorite theme. The sons of dissipation and the daughters of fashion are in earnest—they spare no pains, and grudge no expense to gratify a carnal, depraved heart.

The men of the world are in earnest—they will compass sea and land for the accumulation of wealth.

The importunate w dow was in earnest. She unweariedly sought redress from her unjust Judge untill he avenged her of her adversary.

The woman who had lost a piece of silver was in earnest. She lighted a candle and swept every corner of her house, till she found it. These are lively representations of that zeal which is necessary in laboring for the salvation of guilty, perishing men.

If, then, you would be successful laborers, secure your Lord's approval, and enjoy your Lord's reward, you must be in *earnest*. Give no countenance to lazy, antinomian excuses, as though God would be dissatisfied and displeased with your earnest co-operation. He causes the sun to shine on the earth, and sends down refreshing showers of rain; but unless the husbandman plows and sows he cannot expect to reap. Nor can you expect to secure God's approving smile and blessing unless you do His work. You must first work for yourselves. Your own vineyard must first be cultivated; your own salvation must first be secured. Then you must work

for others. In the Church, in the family, in the Sabbath School, in the streets and lanes of the city, in the highways and hedges, and on your knees in the closet, you are to be found working for others, to promote their spiritual and eternal welfare. And for your encouragement I hesitate not to say that the Christian who stands highest in the estimation of heaven is the one who is the most zealous for his God, and the most successul in winning souls to Christ.

I will now invite your attention *to the successful Christian worker leaving his field of labor and going to his reward.* As he leaves the world, hark! how he sings the victors song: "O, death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Let us now follow him in his flight to heaven. As he soars aloft, hark! how the heavenly harpers tune their harps and sing: "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors, that a child of glory may come in." Then the

Lamb who is in the midst of the throne shall find him, and lead him to fountains of living waters, and God shall wipe away all tears from his eyes.

CHAPTER IX.

The Stimulating Motives to Christian Earnestness.

If successful in your labors, *you will prevent much evil.* All those evils which agitate society, sicken our spirits, excite our sympathies, and stimulate our exertions will all disappear, just in proportion as men are brought under the influence of the Gospel.

Who can tell how much evil was prevented by the conversion of Manassah. He was an idoloter, a blasphemer, a murderer, a most abandoned character; but when carried captive into Babylon, and removed from the

companions of his guilt, he began to reflect, to repent, and to call upon the God of his fathers. How much evil was prevented by the conversion of Zaccheus. He was not only a publican, but one of the chief of publicans. All publicans were regarded as great sinners, and the chief of publicans as notoriously wicked. And it is quite evident from his own confession that he had been a cruel oppressor. But when salvation came to him and his family, he said: "Half of my goods I give to the poor, and if I have taken one word from any man by false accusation, I restore him fourfold."

Who can tell how much evil was prevented by the conversion of Saul of Tarsus. He was not only a persecutor of Christians but a leader of the persecutors. This was the young man who guarded the clothes of the murderers of the sainted Stephen. This was the man that breathed out threatenings and slaughter against the followers of Jesus. This was the man who sought authority to go to Damascus to glut his savage heart in the blood of innocent victims. This was

the man who labored with all his might to crush the infant Church in her cradle. But he was arrested before he arrived at the place of his intended cruelties by a light from heaven, so intense that he lost his sight, and fell to the earth in helpless prostration. The persecuted Saviour addressed the cruel persecutor, saying, "Saul, Saul, why persecutest thou me?" and he, trembling and astonished, said "Lord, what wilt thou have me to do?" From this time he became a changed man. And how powerful the influence and how striking the effects of the grace of God in his case. The proud Pharisee became an humble penitent; the fiery bigot a liberal Christian; the chief of sinners an eminent saint; and a furious persecutor a zealous and indefatigable laborer in the vineyard of his Lord. Such was Saul of Tarsus, and we glorify God in him.

How true, then, is it that one sinner destroyeth much good; and that evil communications corrupt good manners. Had it not been for Christian efforts, how many frantic widows would have expired on the funeral pile? How many wretched victims would have been crushed beneath the ponderous

Car of Juggernaut? How many deluded victims would have been annually immolated to their Molochs? How many innocent and helpless children would have been hurled into the Ganges? But, above all, how many thousands of deathless souls would have sunk into the depths of endless woe?

And, had it not been for Christian efforts, how many in our own land would have been practising the grossest immoralities, and glorying in their shame? How many would have been shut up in our penitentiaries and prisons? And how many more would have been confined in solitary cells for life, or exhibited on a public scaffold and brought to an untimely end.

But by successful Christian effort you will not only prevent much evil, you will also *accomplish much good.* Look at the monuments which have been built by Christian sympathy and Christian benevolence; which civilized nations without Christianity have never attempted. It has erected asylums for the blind, the deaf, the dumb and the

insane; and hospitals for the aged, the infirm, the sick, and the dying. It has established schools for the education of the poor; and provided succor for the orphan and the destitute. It has put in operation plans to reclaim the drunkard, the criminal, and and the prostitute, and sent relief into the chambers of disease and wretchedness. It has raised up a noble army of worthies, and sent them forth to the help of the Lord against the mighty. It has established institutions benevolent in their principle, dignified in their object, and supported them by a a princely revenue. It is educating, and Christianizing the colored population of the South; following with the Gospel, and Gospel institutions, the tide of emigration to the West, and sending Christian missionaries through the length and breadth of the land. Let us now see what it has done for heathen lands; and we shall find much to fill us with gratitude and praise.

Let us first go to Africa, and we shall find large portions of that benighted country, not only adorned with the Rose of Sharon, and

the Lilly of the Valley, but with the improvements and cultivated fields of Christian lands; and many of the once filthy, degraded Hottentots, are not only civilized, and Christianized, but lifted up into a high state of education and refinement.

Let us next visit the Islands of Madagascar, and we shall find a palace, lately the home of a Queen, sunk down into the lowest depths of paganism and cruelty, now the home of a Christian Sovereign, who is foremost in everything that is liberal, generous and noble; and by her authority the national flag is hoisted to call the people, who rush in multitudes to the place of public worship.

Let us go now into India. Among those habitations of cruelty, and we shall find printing presses in successful operation, multiplying copies of the Holy Scriptures, and religious publications, where the tree of life is planted, for the healing of the nations, and where thousands are brought under the influence of the Gospel.

Visit now the Islands of the Pacific. Once the homes of pagan savages, and

brutal cannibals, now the homes of Christians, and where nation after nation have been born in a day.

Turn now into the Sandwich Islands. Once among the dark places of the earth, and you will find a civilized and Christian nation.

We will now look at the aborigines of America, and we shall find whole nations not only civilized but Christianized.

Thousands of Pagan Indians have become the disciples of Jesus; the fierceness of the lion has been exchanged for the gentleness of the lamb; and in their forests may be heard the hymns of praise, the voice of prayer, and the news of salvation.

The most powerful motive to Christian action *is the conversion of men to Christ.* You must aim at nothing less than their conversion. Nothing is really done for sinners till they are converted. Have correct views with regard to its nature. Conversion has been misunderstood, and therefore misrepresented, by many who bear the Christian

name. Some have maintained that water baptism is conversion, but they have taken the sign for the thing signified. An outward and visible sign for an inward and spiritual grace. Others have supposed that outward reformation and rectitude of conduct is conversion, but a man may be strictly moral and truly amiable, and at the same time be a stranger, nay, an enemy to vital, experimental godliness. Others, again, have supposed that to be converted is to unite with the Church, and to make a public profession of the Christian name. But these are as far from the mark as the former. They have only a name to live while they are dead. One remark will contain a sufficient answer to all these dangerous, fatal errors. Water baptism, reformation of manners, and a public profession of the name of Christ, are all external things, but conversion is a work wrought in the heart, by the gracious influence of the Spirit of God. It is an internal, renovating, glorious change. A change from darkness to light, from enmity to love, from sin to holiness, from guilty fears to solid hopes, from the sorrows of penitence to the

joys of salvation, from confidence in the flesh to unshaken trust and confidence in God.

If successful in the conversion of sinners, *you will hide a multitude of sins.* This is an additional motive to Christian action. You cover them by leading those who have committed them to seek the forgiveness of them. When sinners are converted, their sins are blotted out. They are as a stone cast into the depths of the sea, never more to be remembered against them.

All who are converted are saved from the *guilt of sin.* When sinners are pardoned and justified, the law has no more charge against them than if they had never broken it; for "who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died." There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

When sinners are converted, they are delivered from the *dominion of sin.* Sin is an usurper and a tyrant, waving its shameful banner over the empire of the soul, making

it the vassal or servile slave of the body in sinful lusts and pleasures. But the promise which God has made to believers is, "Sin shall not have dominion over you, for ye are not under the law, but under grace;" and, "by the grace of God, they can now lead those into captivity whose captives they have been."

When sinners are converted, they are cleansed from the *pollution of sin.* Sin has not only robbed the soul of its original dignity, but polluted it with an universal pollution. So that what was said of Israel, as a political body, may be said of the inner man: "From the crown of the head to the sole of the foot, there is no soundness in them, but wounds, and bruises, and putrifying sores." But of believers it is said "They are washed, they are sanctified, they are justified, in the name of Christ, and by the Spirit of our God."

When the sinner is plucked as a brand from the burning, the fire of sin is quenched; and as long as he feels a single spark of it burning in his heart, he will earnestly pray "Create in me a clean heart, O Lord, and

renew a right spirit within me." "Keep back thy servant, also, from presumptuous sins, let them not have dominion over me; so shall I be upright; and I shall be innocent from the greatest transgression." "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

If successful in the conversion of a sinner, you not only hide a multitude of sins, but *you will save a soul.* And if you would feel the force of this powerful motive to zealous Christian effort, estimate the value of the object of your pursuit. Contemplate its heavenly origin, its amazing powers, its immortal duration, the price of its purchase, the means of its salvation, the strife for its possession, and its susceptibility of pleasure and pain.

Now, estimate, if you can, its value. Houses and lands may be estimated, and their value known; the greatest worldly possessions may be estimated and their value ascertained; but who can estimate the value

of a soul? The world, with all its wealth, is as nothing when put in competition with a single soul. Then let the question proposed by Him who never erred, be frequently and seriously investigated; and let the investigation lead you to renewed effort for its salvation. "What shall it profit a man if he should gain the whole world and lose his own soul?" or, "What shall a man give in exchange for his soul?"

If through your labors a sinner is converted, you not only save a soul but you rescue it *from perdition.* You save a soul from death—the second death—eternal *death.* What is the language of Scripture on this subject? "The soul that sinneth, it shall die." "The end of those things is death." "The wages of sin is death." The soul that is lost dies eternally, yet it lives for ever. It lives in a state of torment. Its pains will be without mitigation—its sorrows without hope, and its sufferings will be without remedy. It lives in a state of anguish and despair—"Where there is weeping and gnashing of teeth." It lives in a state that is hopeless,

and eternal, "Where the worm dieth not, and the fire is not quenched."

If successful in the conversion of a sinner you not only save his soul from death, but *you bring him into a state of security, peace, and happiness.* "Blessed is the man whose transgression is forgiven, whose sin is covered." "Blessed is the man to whom the Lord imputeth not iniquity—in whose spirit there is no guile." "Happy is the people so situated—yea, happy is that people whose God is the Lord." Filled with peace and joy, he goes on his way rejoicing—anticipating by faith the glorious period when death shall be swallowed up of life, and he will "Shine forth as the sun in the Kingdom of his Father."

Thus, are you urged by the most powerful motives to seek the conversion of men to Christ.

CHAPTER X.

The Necessary Promptitude of Christian Action.

The servant who was sent into the streets and lanes of the city, to bring in the poor, the maimed, the halt, and the blind, was to do it *quickly*. Christians have a great work to do, and it must be done *quickly* or it will be too late.

The spiritual condition of sinful men calls for promptitude of action.

Consider *the misery of men* while strangers to the grace of God. Being under the curse of a violated law, living beneath the

frown of a sin-avenging God, pierced by the stings of an accusing conscience—lashed by the furies of a guilty mind, they are miserable indeed. If you would save them from this misery—if you wish them to be delivered from the curse of the law; if you would have them shielded from the wrath to come—if you would see them blessed with peace and joy through believing, then go out *quickly* to their rescue. Put forth timely efforts for their salvation.

Consider also the *danger of sinful men* while strangers to the grace of God. A dreadful moral malady is spread over the land, and is raging fearfully; multitudes have already fallen; and multitudes more are falling. What is to be done for them must be done speedily, or it will be too late. Go out then, *quickly*—make no delay—fear no difficulty—dread no sacrifice—shrink from no duty, and endure any fatigue, so that you may gather them into the Gospel feast, and win their souls to Christ.

The *limited probation of sinful men* calls for promptitude of action. Much of their

time has already gone to waste. With some the spring of life is gone; with others the summer is gone too; and with not a few the harvest is just at hand. "In the midst of life they are in death. They are ignorant of what a single day, or a single hour, may bring forth. They know not what shall be on the morrow." Their sentence may already have gone forth: "This year thou shalt die." Their next sleep may be the sleep of death. What is to be done for them, then, must be done *quickly*, or they will be lost. That poor blind man on the brink of yonder fearful precipice must be rescued *quickly*, or he will lose his life. That man who has fallen into the river, and is struggling for life, must have help quickly or he will be drowned. The man whose house is on fire, and who has no way of escape, must have assistance *quickly*, or he will perish in the flames. Those shipwrecked mariners who are clinging to planks, and buffeting the rolling billows, must have the lifeboat *quickly*, or they will soon all sink into the deep. Yonder little boat with its pleasure party, drifting towards the fearful cataract, must be stopped

quickly, or they will all be over the falls. What, then, is done for sinful men must be done *speedily*, or it will be too late. There must be no *delay*, or they will be lost. Their time is short; their life is uncertain; their souls are of inestimable value, and are in danger of being lost—lost forever. If anything, then, is to be done for them, it must be done *quickly*, or it can never be done. They are afflicted with a fearful malady, and, if they are to be cured, they must have the balm of life *quickly*. They are approaching an awful death, that dreadful something called the second death—the death of the soul—eternal death—and if they are to be saved, it must be done *quickly*.

The limited period for Christian labor calls for promptitude of action. A great work has to be done, and only a short time allowed for its accomplishment. The day of life is far spent, and the night of death is just at hand. What has to be done, then, must be done *quickly;* there must be no delay; no time must be lost, no labor must be spared, no means must be left untried.

Work, then, Christians; work while it is day.

"Work, for the night is coming;
Work through the morning hours;
Work while the dew is sparkling,
Work 'mid springing flowers;
Work when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done.

"Work, for the night is coming;
Work through the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon.
Give every flying minute
Something to keep in store;
Work, for the night is coming
When man works no more.

"Work, for the night is coming,
Under the sunset skies;
While their bright tints are glowing
Work, for the daylight flies;
Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is darkening,
When man's work is o'er."

CHAPTER XI.

The Sources of Encouragement to Renewed and Increased Christian Effort.

The character of the work in which you are engaged should encourage you.

It is to lift up sinful men from a state of deep depravity into one of moral dignity and purity. It is to elevate them from a state of deep moral darkness into one of glorious light and celestial splendor. It is to bring them out of the slavery of sin into the glorious liberty of the children of God. It is to raise them from a condition of misery to one of happiness. It is to rescue men from the ruins

of the fall; to add new gems to the crown of Jesus, and to people the regions of immortality with sinners saved by grace.

The character of the parties with whom you are laboring should encourage you. You are co-workers with the all-wise God. He is not willing that any should perish. He has declared that He has no pleasure in the death of the wicked. He "so loved the world that He gave his only begotten Son, that whosoever believed in Him should not perish, but have everlasting life."

You imitate the example of the Saviour. "He came to seek and to save that which was lost. He went about doing good." You mingle your joys with those of angels. "There is joy in Heaven among the angels of God over one sinner that repenteth."

You follow in bright succession the glorious career of patriarchs, prophets and apostles, who labored incessantly to do good to others.

And now you are associated in works of

faith and labors of love with all the excellent ones of the earth.

Past success should encourage you. While it is to be sincerely regretted that you have not had more numerous and visible proofs of success as the result of your zealous, self-denying labors, yet enough has been done to fill your hearts with gladness and your lips with praise. When you look at the numerous tracts and Bibles which you have gratuitously distributed, the many cases of distress which you have relieved, the many neglected families you have visited, the many children you have gathered into Sabbath Schools, and the multitudes you have induced to attend the house of God, there is surely much to encourage you. But when you look at the many backsliders who have been reclaimed, the many drunkards who have been reformed, the many swearers who have been taught to venerate their Maker's name, the many Sabbath breakers who have been taught to keep the day of the Lord holy, and the many sinners who have been

converted, you surely have cause to bless God and take courage.

Future prospects should encourage you. It is the universal reign of Christ, in all his meridian splendor, and all the glories of the latter day.

And who is there, then, that has been thoroughly convinced of the truth of Christianity; who is there that has felt its enlightening and comforting influence on his own mind; who is there that has seen its lovely fruits in the lives of its professors; who is there that has contemplated its beneficial influence on the world, but must be led with holy rapture to say, with the celebrated king of Israel, "Let the whole earth be filled with His glory."

This glorious consummation is to be brought about by the blessing of God on the labors of his people.

What is it that occasions the delay of this glorious consummation? It must be traced to the sluggish movements of a dilatory Church. It is to this that we trace our weak-

ness, and it is to this that we ascribe our perplexities and disappointments. We grant that much good has been done, but how much more would have been accomplished, had it not been for a dilatory Church? How few among its members are earnest Christian workers? Perhaps not more than one-third of the entire membership of the Church are earnestly engaged for the religious welfare of others. Some are too little concerned about themselves to feel much concern for others. Not a few are so closely identified with the world —are so much taken up with its company, its fashions and its amusements—that they have neither time nor inclination to do anything for the impenitent who are perishing around them. Many more are so contracted in their views and feelings, that they can only labor for their own party and for their own peculiarities. They have little or no sympathy with any religious enterprise or prosperity outside of their own section of the Church. But as long as this is the condition of the Church, the anticipated glorious consummation must be postponed.

O, Church of the living God, awake, awake! Shake thyself from the dust! Arise in thy might! Exert thy strength! Put on thy beautiful garments! "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

By Christian labor you promote your own interest. *This should encourage you.* The reward of diligence in God's service is found in augmented personal happiness. You are not, it is tr e, to labor for the sake of reward. This would be selfish and sordid. Still what a powerful stimulant to Christian action is the assurance that you cannot do good to others without doing good to yourselves.

If you try to do good to others, though you may not be successful, you will not lose your reward. When the master of the house was angry, who was he angry with? Not with the servant; no, not with the servant. Though his invitations were rejected, he was rewarded; and all the faithful servants of God will be rewarded, whether their labors be successful or not.

And when did a Christian try to do good to others without doing good to himself? "The records of divine grace, for nearly six thousand years, answer, *never;* and the universe, excited by the inquiry, and jealous for the honor and truth of its Sovereign, echoes back the declaration, *never*." No, *never* did a Christian try to do good to others without doing good to himself. It is a divine declaration, "by watering others you water yourselves."

Future reward should encourage you. You know that your most zealous efforts to do good have nothing meritorious in them. They do not go to Heaven *before* the Christian, to prepare the way for him, but they *follow* him there, as the evidence and fruits of his religion. "I heard a voice from Heaven saying unto me, right blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, for they rest from their labors, *and their works do follow them.*"

You, therefore, renounce everything as the ground of your acceptance with God, but faith in the merits of his dear Son. You

adopt, as your own, the language of the Apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." But if a benevolent wish for the prosperity of Zion be pleasing in the sight of God; if a cup of cold water given to a disciple in the name of Christ, will, in no case, lose its reward, can we for a moment suppose that the self-denying labors of the devoted Christian, which he has lived in the exercise of in his militant state, will be forgotten or overlooked by the Judge of all the earth in the last great day, when every man must give an account of his stewardship? No. Having "sown bountifully, he will reap also bountifully. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

CHAPTER XII.

The Spirit in Which the Work Should be Prosecuted.

Go to your work in Divine strength. This is the source of your help. This was the source of David's help, and the subject of his boasting, "I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only." It was from this source that the prophet Isaiah derived his encouragement and comfort. When he was going forth to discharge the important duties of his office, he said: "Surely shall one say, in the Lord have I righteousness and

strength." In weakness and infirmities Paul went forth to his work encouraged and cheered by the assurance, "My grace is sufficient, for thee; my strength shall be made perfect in weakness." To this source of help Paul directed Timothy: "My son, be strong in the grace that is in Christ Jesus." In this strength you can perform any labor, however arduous; discharge any duty, however difficult; endure any fatigue, however oppressive, and make any sacrifice, however painful. Go to your work, then, not in your own strength, for that is perfect weakness, but in the strength of Him who hath said "I will be with thee; I will never leave nor forsake thee."

Go to your work in the spirit of glowing zeal for the advancement of your Master's glory. Be zealous for the honor of His name, for the sanctification of His day, for the defense of His truth, for the prosperity of His Church, and for the advancement of His cause and interest in the world. Breathe, live and burn for the salvation of souls. Such was the burning zeal felt by Paul when

he said: "For I could wish that myself were assured from Christ, for my brethren, my kinsmen according to the flesh."

I have often admired the honest, noble spirit of Sir Walter Scott, to labor to the utmost of his ability to pay every just debt. "At a period of life when men usually begin to look for relaxation and ease, Sir Walter Scott failed, and was burdened with a debt of nearly half a million of dollars. To pay it he had nothing but his pen. How many men—professors of religion, too—would have sat down in despair. Not so he. He refused even the aid of his friends. 'This right hand,' said he, 'shall pay it,' and night and day he toiled, till mind and body, crushed together, sank under the noble effort to pay every one he owed." What an example for Christians, not only to strive to pay any and every just debt, but to discharge every Christian duty. Like Sir Walter, show yourselves to be workers, not idlers. An idle Christian is a standing libel on his profession.

Go determined, that your intercourse with the impenitent shall be eminently Christian.

As you profess to be the servants of God, serve Him *totally*, with body and soul. Serve Him *uniformly*, not only on the Sabbath, but every day; not only in the company of the friends of Christ, but in the presence of his enemies. Serve Him *diligently*, by patient faith, by ardent zeal, by holy obedience, and by labors of love, be "the epistles of Christ, known and read of all men." Let the grace felt in the heart be rendered visible in the life. Let its power and loveliness be seen in the language of your lips, in the tempers and dispositions of your minds, and in the daily tenor of your lives; that wherever you go you may be welcomed as witnesses for the truth, as the disciples of Jesus, as the servants of God, who, like your Lord and Master, are going about doing good.

Go determined, that your future dealings with the impenitent shall be characterized by fidelity. Too much is at stake to deal in mere hints and implications. The sinner must be told plainly and faithfully that he is guilty, that he is in danger, and without repentance he will be lost. By such faithful

dealing you may incur the displeasure of some, provoke the indignation of others, and be reproached by many as intruding busybodies. But will you on this account be less diligent in your work, less earnest in your appeals, less severe in your reproofs, less faithful in the discharge of duty? God forbid! If you would be free from the blood of souls, you must tell them the truth, the whole truth, "whether they will hear, or whether they will forbear."

Go to your labor in the spirit of meekness. In conversing with the impenitent your Christianity will be severely tested, you will meet with much to try your temper, much, perhaps, to provoke and to irritate. At such times you will find a meek and a quiet spirit to be indispensable, and will do more towards the accomplishment of your object than the most powerful arguments or the most persuasive entreaties. An excellent American minister thus speaks of the Christian meekness of the man who undertook to converse with him on the subject of religion: "When I was a young, thoughtless man, a pious dea-

con talked to me about my salvation. I was angry; my heart rose up in bitterness against him. I reproached him; pointed out the inconsistencies of professors; talked, indeed, like a madman, while my conscience was grinding me like a millstone. He bore it all with meekness, perfectly unmoved. If he had given only one retort, shown one angry feeling, it would have relieved me. His Christian meekness was too much for me. I went into the woods, smarting from my wounds, fell under what he had said to me, and went and asked his pardon." This resulted in his conversion, which he ascribed instrumentally to the Christian meekness of this pious friend. Imitate the example of this pious deacon. Go to your work in the spirit of meekness.

Go in the spirit of love; love to God and love to man. Kindness is the key to the heart. While your hands are full of labor, let your hearts be full of love, if you would have your lives full of usefulness and crowned with glory. Think of the kind-hearted traveler mentioned by Dr. Gutherie, "who

stood one day beside the cages of some birds that were exposed for sale. They had ruffled their sunny plumage on the wires, and struggled to be free. A way-worn and sun-browned man, like one returned from foreign lands, came; he looked wistfully and sadly on the captives, till tears started in his eyes, and, turning round to their owner, he asked the price of one, paid it in strange gold, and opening the cage, set the prisoner free. And thus he did with captive after captive, till every bird was away, soaring to the skies and singing on the wings of liberty. The crowd stared and stood amazed. They thought him mad, till to the question of their curiosity he replied: 'I was once a captive; I know the sweets of liberty.'" Having been rescued from the captivity of the prison of darkness, and knowing the sweets of Christian liberty, hasten to liberate them who are yet in the bondage and slavery of sin, and bring them into the light and liberty of the Gospel.

If you would save the sinner, you must let him see and feel that you love him.

Your actions, the intonations of your voice, and even your very countenance, must indicate your deep concern for the salvation of his soul. Nothing will move, subdue and melt the heart of a sinner like love. Therefore, whenever you undertake to converse with an impenitent sinner on the subject of religion, let him be so completely surrounded by the element of love that it shall dissolve his flinty heart, and he shall be led with deep contrition of soul to inquire what he must do to be saved.

Go in the spirit of prayer. This will not only prepare you for, but sustain you in your work. A great work is before you, and one worthy of all your energies of body and mind; and though it is not your only work, it must be the chief, the great business of your life. Nothing can prepare you for this work like prayer, and nothing can aid you in it like prayer. Never look upon yourselves as anything more than mere instruments, and as instruments utterly useless, only as you are aided and blessed by Him in whose service you are employed. In this work, then,

expect nothing without prayer, but everything with it. "Do you ask," said John Wesley, "why there are not more souls converted to God? I answer, because you do not pray enough."

"It was once asked of a leading agent in the formation of of one of our earliest missionary societies, how it began? The reply was, in prayer. And how has it been sustained? He answered, with prayer. And what has most contributed to its prosperity? And he again said, prayer."

He who does not possess a praying spirit is not qualified for his work. If, then, you would have power with God, and be successful in your work, live in the constant spirit of prayer. This was the way Daniel lived. The prospect of a lion's den could not deter him from praying to the God of his fathers three times a day. This was the way David lived. He not only prayed morning, noon and night, but he tells us that he prayed seven times a day. This was the way Jacob lived. He wrestled with the angel till the break of day. And, we may add, this is the

way the Saviour lived. He spent whole nights in earnest prayer. This is the way every Christian ought to live, and the way every Christian must live if he would be happy in himself and useful in his work. If, then, you would accomplish the great object of your mission, go to your work in the spirit of prayer.

Page.	*Line.*	*For*	*Read*
13	18	unrepeated	unrepealed.
16	1	Doderage	Dodderage.
26	11	bear	bare.
73	10	subjugation	subjection.
75	15	against	of.
77	16	instruct	entreat.
80	1	hundred	hundreds.
97	2	find	feed.
103	7	Islands	Island.
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